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P R O P O S A L S
FOR THE ESTABLISHMENT OF
A NEW AND TRUE
CHRISTIAN CHURCH;

And for cutting off the Sources of Corruption and of
Antichristianism in *the Church of England*.

C O N T A I N I N G

Advices to Dr. PRIESTLEY, and to his numerous deluded and deluding Followers; Critical Remarks on the Churches of England, Scotland, and Rome, and on the various Sects which dissent from them; Directions for the Public and Private Reading of the Holy Scriptures with the deepest Devotion, and with the highest Benefit.

The whole interspersed with

Exhortations and Words of Consolation to all those Persons who truly know, who are desirous of knowing, or who are destined to know, that our Lord JESUS CHRIST is very gracious; and that He is the alone—the only possible Saviour of Mankind.

With a PREFACE, demonstrating the generally hurtful, and often fatal Effects of the Electrical Fire, and of the artificially produced Airs, which are recommended by Dr. Priestley, when applied to the Human Body.

By JAMES GRAHAM, M. D.

Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. 2 Chron. xv. 3.

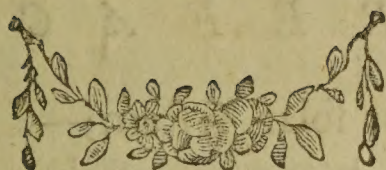
For all seek their own, not the things which are Jesus Christ's. Phil. ii. 21.

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P R E F A C E.

HOW tormenting, how very fatal, has Doctor PRIESTLEY's books, recommending the application of the electrical fire, and of artificially produced airs, to the human body for the cure of diseases, proved to mankind?—Alas, alas! how much more comfortless, and perhaps fatal, must his degrading the co-equal Divinity of our blessed Lord and Saviour be to the souls of his fellow-creatures!

Far be it from me to charge Dr. Priestley with *wilfully* misleading his fellow creatures, as to these, or in other matters; on the contrary, I heartily believe that the Doctor meant and wished to do them real and great good. Unfortunately, however, for both him and the world, his discoveries and doctrines have proved productive of quite contrary effects. Scores of thousands of human bodies and spirits have been shaken, convulsed, torn, and blasted, by the violent, frequent, long-continued, and universal use (or rather abuse) of that tremendous power or principle, the electrical, wrathful, or infernal fire; which I take to be no other than that originally genial and life-giving flood of pure elementary fire which is perpetually emaning from its great fountain the sun, and penetrating one part or other of this terraqueous globe continually day and night, since the first crea-

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tion of this our solar system;—I say, I take the electrical fire to be no other than the solar fire in its degenerated, foul, and baleful state, (like expired air, altered and loaded with phlogiston and mephitic poison, having first given us life by inspiring it) in which it is in our world, after it hath given forth its pure mild vitality in animating and nourishing the animal, the vegetable, and the mineral kingdoms of nature, and the three grosser elements of air, water, and earth, and there undergone certain decompositions, concoctions, or alterations; and which fire so altered, degenerated, and called electrical, is then either retained in our terraqueous globe and its atmosphere, as the food of present or of future vengeance or punishments;—or is by the Almighty made subservient to various great, good, or to other (perhaps vengeful) purposes;—or is carried upward again with immense tides of air or æther into the body of the sun, to be purified, renovated, invigorated, (as putrid, similarly corrupted, or worn-out earth or earthy bodies, returned into the great mass of the earth;—as poisonous, foul, and worn-out water into the sea;—or as foul, over-phlogisticated, vapid, infectious, and deadly air, into the open atmosphere, there to be sweetened, refreshed, re-animated, and invigorated) and that electrical fire, air, and æther, in due time and manner to be sent forth again from the sun to animate and to cheer the worlds, in constant and most sublime circulation.

Some may contend, that as every body and thing in nature has in it a certain portion of the electrical
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fire, it must be good and necessary.—Yes, that due portion of electrical fire which the all-wise God of Nature hath given to every animal and thing, is certainly proper for its existence and well-being; but no greater nor no less quantity is perfectly natural and salutary. It is thought proper, by our great God, that our bodies, and that the bodies of all other animals, should be mortal; but shall we say that it is right for us to increase and augment that principle, or those seeds or sparks of dissolution or of mortality in us or in them? Surely not.—Why then should men be taught to overcharge the human body, and with a velocity—a blasting deadly velocity and effect, exactly equal to those of lightning, pervade it with that tremendous, vengeful, infernal fire, called electricity?

The beams of the sun, in Nature's way, are indispensibly necessary to give fluidity, life, and comfort, to our bodies, and to all things; but if we artificially collect them, and apply them concentrated or pointedly with a burning-glass to our body, or to any other thing, we burn, calcine, disperse, kill, or consume it in a moment.—Water is indispensibly necessary for our life and health; but if we overcharge our system with even that mild fluid, we burst, derange, and destroy it.—A certain portion of air,—of our common atmospheric air, inwardly and outwardly, is every moment indispensibly necessary for our animal existence; but if we apply even the purest and best air to the inside or to the outside of our body, with a smith's
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or a great forge bellows, we shall speedily occasion pain,—disease,—death. Even the common culinary fire is often necessary for our comfort and well-being, but if we come too near it, or (in the scripture phrase) if we take it into our bosom, can we escape unhurt?—In like manner, that tremendous fire, called electricity, when applied to the human body in any other manner, or in any other proportion, than that in which nature doth administer it, is always in proportion hurtful and improper.

Mankind are fond of new things, and they in general praise to the skies that art or instrument by which they get their wealth, or their living in the world. That the application of the electrical fire to the human body has done good, I do not deny; but I insist upon it, that it has done real good but in a *very few* cases, when compared to the innumerable trials that have been made of it, in which it has either sensibly hurt the patient, or totally failed in curing the convulsed, tremulous, and debilitated victim of disease and of that infernal fire. And even in every one of the very few cases in which it has relieved or cured, I am most clearly and decidedly of opinion, that equal relief or cure might have been received from easier, safer, and more natural means; I mean from frictions with warm hands, cloths, or brushes; with the alternate application of camphorated, bitter, aromatic fomentations, spirits, oils, vinegars, or waters,—from certain living vegetable leaves, farinaceous seeds and herbs, poultices, or cataplasms; from the proper use of
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warm water, mud, and earth-baths; and of water in which the electrical fire is naturally excited, and naturally allayed, meliorated, or tempered by the soothing and all-conciliating elements of water and atmospheric air.

Yes, Nature's electrical machines are, walking, frictions, brisk winds, or sea water among rocks, &c. violently dashed and agitated by high winds and tides into a milky white soapy froth; or living rain or spring water rushing down mountains or hills, natural or artificial cataracts, or from mill-dams, &c. in snowy-white torrents, in which the latent fire of nature is, in her own way, most powerfully excited, and tempered by the grand mediator water.

As to the salutary effects of artificially produced airs from certain chemical admixtures, little good can ever result from them to sick persons; but to my knowledge much real hurt. Among other fatal effects produced by what the Doctor calls fixed or fixible air, I beg leave to adduce the following.

Twelve years since, while I was in Newcastle-on-Tyne, a young lady was seized with a sore throat, which was deemed of the putrid kind or tendency. Old Dr. —, the physician who was employed, was a very great admirer of Dr. Priestley's discoveries and doctrines; he accordingly thought that an atmosphere fully impregnated with fixed air would be a great antiseptic, or resister of the putrefaction. He therefore ordered a pail or tub to be brought into
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the patient's room, with chalk and water in it, to which was added, from time to time, the acid spirit of vitriol; but for which, we have, I may say always, the acid of brimstone. The consequence of this was, that the young lady, and all that were in her room, began soon to cough and to be suffocated. Those of the family who could get out of the room into the open air, recovered, but the young lady, who was confined to her bed, soon died, or rather was unintentionally killed by it.

I have no good opinion of the articles employed in producing the dephlogisticated air; but however good that artificially produced air may be, enough of it cannot easily be produced and applied to serve any great good purpose in the prevention or cure of diseases. For these important purposes, (next to general temperance, exercise, early hours, and true religion,) there is nothing like a free communication with light, and with the good common atmospheric air, and the judicious inward and outward use of simple or of medicated water.

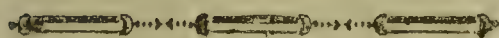
N. B. Than myself, few men have a better right to speak concerning the real effects of electricity on the human body; because no man in the world ever had so large, so elegant, so magnificent an electrical apparatus, as I have had; and I was unfortunately ignorantly conversant with the practice and application of it to the human body, in every form, for more than ten years. But although I still have the great and very magnificent electrical temple in my possession

possession at Edinburgh, I have now entirely laid aside that unnatural and hurtful practice, I hope for ever; and I wish all mankind, in that at least, to follow my example.

This little, but I conceive, important work (the postscript or appendix excepted) was written in the Isle of Man, in the month of July 1788, on the rising in my heart of that Bright and Morning Star! which is the glorious harbinger of the blissful everlasting day.

If any one should say, after reading the following sheets, that here the worm Graham is opposing the giant Priestley, I will confess the charge;—declaring, however, at the same time, that it is not in my own strength, but under the Banner, with the Arms, and in the Omnipotent Name of the Most High and ever-living God! whose decrees who can reverse?—whose power who—who can repel?





IT is generally agreed, that the darkness is greatest immediately before the dawning or the break of day, and that extremes are productive of and lead to their once opposite extremes. Satan therefore, now seeing that his kingdom or empire is about to be shaken to the very centre, and perhaps soon to be totally overthrown, overflows with malice and malignity, and exerts (yea, strains to the uttermost) every—the most powerful engines and instruments to counteract and to defeat, if possible, the universal, full, and final promulgation and establishment of the all-blessing and all-glorious kingdom of Jesus Christ! the only begotten and ever well-beloved Son of GOD! the Lord and Saviour of the world—which, from various strong circumstances, seems now about to burst in blessedness upon the world.—

Yes, that sweet intellectual light, that universally melting love, and that everlasting life of ineffable blessedness, which are purchased and secured to us alone by the wondrous incarnation, life, death, resurrection, ascension, and mediation,

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of the beloved Jesus Christ! seem now, as in the fulness of the ordained time, according to the eternal, irreversible, and irresistible decree of Almighty GOD! to be about breaking forth through those thick and baleful clouds of error and of obstinacy,—of delusion and deism,—of infidelity and atheism, which the prince of darkness, the father of all lies and delusion,—of pride and of presumption,—the god of the fallen world, and his emissaries, have raised and hitherto with horrible, and (by *us*) unconquerable success maintained.

How apprehensive, zealous, and straitened, much the arch-deceiver and destroyer now be, when (permitted that the superior power, goodness, and glory of our dear Saviour may be magnified and manifested) he has permission and power to use even radically good men, and men gifted with the greatest natural, and illustrated by the most splendid and specious acquired abilities, to prop his stricken and tottering empire, by exciting and combining them artificially to contract and to freeze the minds of mankind, by evaporating, with the diabolical heat of their zeal, the sweet evangelical radical heat of their souls; and insidiously lessening, withdrawing, and stealing away Him whom all heaven-born souls love, even Jesus their light and life,—their sun and shield,—their strong tower in adversities,—their hiding-place in every storm,—their wondrous, their ineffable All!

When children, in perilous and stormy times, are seen picking out bits of cementing lime from the sides of our *only* house, from our only tower of shelter and defence, we apprehend but little or no danger;—but when strong men, when the proud giants of human wit and learning attack it, and are zealously united and determined to lessen the im-
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portance, and if possible to remove from his place the all-supporting chief Corner-stone! it is high time for every friend of the house (however weak any of its friends may be) to rouse, and to oppose with all their might such daring and dangerous attempts. Not that there is any real danger, nor even possibility, of these bitter and zealous enemies, or of the specious yet false friends, to succeed, or effect their purpose; for we are assured by Truth and Omnipotence itself, that all the united powers of earth and of hell shall never be able to prevail against that eternal Rock! but to shew their firm attachment, their love, and their zeal, to defend and to exalt it.

Nor can it be doubted, blessed be GOD! but that even these present strong attempts to degrade the supreme or co-equal Divinity of our blessed Saviour Jesus Christ! are permitted, and even ordained, in His allwise and most good providence, to magnify His majesty, to display more nearly, more clearly, and more widely, his supreme beauty and loveliness,—to quicken and unfold the seeds of faith and love in the hearts of his redeemed,—and to exalt and illustrate His wondrous nature and His holy name; and all this according to His general or perhaps constant ways of working, by the weakest, meanest, and most despised means or instruments, in the estimation of us poor, blind, peevish, and imaginary wise and strong mortals.

For this humble and weak work, I need make no apology to those humble, child-like, and loving souls, to whom the wondrously loving Jesus is most heartily dear and infinitely precious; but I must beseech Dr. Joseph Priestley, the society of which he is said to be the head and oracle, and indeed every one who through grace does not as a little helpless child re-

joice to be continually led by the hand of the beloved Jesus, or cleaves fast to the robe of his power and righteousness, and whose only view and ambition is to be brought with Him, and presented by Him to our Father which is in heaven! in the morning of that general resurrection day whose noon is eternity!—I must and humbly do beseech Dr. Priestley, his predecessors, and his followers, to bear with *me*, a weak, unworthy, and despised worm, not whilst I enter the lists in this fashionable and increasing controversy, but while I humbly endeavour as a mediator, to moderate intemperate zeal on the one hand, and to rouse languid affections on the other; and to hope that from this collision the sweet light of truth and christianity may appear, and steadily shine, and that the holy flame of universal love may be lighted up.

Permit me, my dear fellow creatures, in the first place to acknowledge, what I am aware in general will lessen with disuse, &c. the weight of whatever I here advance, that I have never read any of Dr. Priestley's very numerous and voluminous publications, except several years ago lightly looking over his books on electricity, and on certain airs, artificially excited and produced, and very lately his Letters to the Jews. I may likewise mention, that I heard the Doctor preach several times in his Meeting-House in Birmingham, but that was two or three years ago, before I had, through the wondrous mercifulness of GOD! seen the supreme beauty, or had tasted so sensibly how very good the Lord Jesus is, or had humbly and sincerely desired and endeavoured to obey his precepts, and to imitate Him,—or, in other words, before I was born again a Christian; and therefore I had no true and fixed standard whereby to judge of his doctrine; so that what I know of his sentiments respecting the beloved Redeemer

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of mankind, I have learned only from general report in accidental conversation with some literary gentlemen, who have read and considered Dr. Priestley's writings on this great subject.

The Doctor's few short Letters to the Jews, which I read but once and hastily over, (notwithstanding the strong odium and virulence against his principles in the less temperate and less considerate part of the christian world) filled my head with great ideas of the Doctor's genius, and my heart even to running over with love and affection towards him for what I cannot properly express. Pity, I think, was the predominant emotion of my soul towards him. I was grieved that so great and so good-meaning a man was the (at present) unfortunate leader of a partially blind and unhappy band, and that he had not *yet* seen the wondrous—the supreme beauty, nor had tasted, in every faculty of his soul, how surpassingly precious, how wondrously sweet it is to love above all, and to be beloved of the ineffably amiable and condescending Jesus; who, I hope, nevertheless beholds him, though as yet “under the fig-tree,” and who will yet arrest him with his sight and love, though even on the road to another “Damascus.” And as the Doctor's genius and affections seem to be vivid and intense, I trust that he will then (when fully and effectually turned by our Heavenly Father in His only begotten and dearly beloved Son!) not only run, but RUSH, with more than the ever-increasing electrical velocity, to the adorable Jesus Christ; the Alone—the Prime Conductor to the Father of Eternal Life, Light, and Felicity;—and that having but once touched, and being saturated with, the divine fire and truth, he will be with equal swiftness sent forth into the world, or to worlds, to excite, to touch, to inflame, to illuminate,

illuminate, and to draw innumerable souls after him to the Dear and Omnipotent Redeemer! And who knows but this office may be the Doctor's blissful punishment for his present mistaken labours; punishment, I say, as thereby he will be kept a while from the more steady, fixt, and full contemplation and enjoyment of the transcendent beauty, love, and glory, of Jesus! the dear Redeemer.

If I recollect right, I agree with all or with most of Doctor Priestley's sentiments and expressions in his Letters to the Jews; especially in regard to their future and perhaps speedy conversion and re-establishment in their native country, and in the great city of that *once*, and consequently *for ever highly-favoured people*; for those whom GOD in Christ once loves, he loves unto the end, even eternally. For although no man continues the very same either in body or in mind for two moments together;—yet with GOD and his counsels or purposes, there is no variableness, neither even the shadow of turning.

When inflamed by self-interest, pride, or by any other enemy or devil, I have hitherto always spoken and written with harsh, unbecoming, and ungentleman-like virulence, against every one who in my vain and foolish imagination affronted, opposed, or dishonoured me; but since our wondrous Saviour Christ hath taken me into his school, and made me sit lovingly at his feet as a little child, under the teaching of the Holy Ghost!—the Comforter,—the Spirit of Truth!—the leader into all truth,—the bringer of all things to remembrance! —the Sanctifier! and put into my hands Bp. Watson's Apology for Christianity, and Dr Priestley's Letters to the Jews, to amuse me in the intervals between the great, and sweet, and infinitely and eternally important lessons which he so kindly and

and so mercifully teaches me in that transcendently precious book of his own composition, the Bible! I feel my nature, my apprehensions, my views, and my desires, totally altered, and even reversed. Selfishness and the world are now to me comparatively dead, and disappear. Humility, love, and childlike teachableness, reign; and to use a modern phrase in a proper sense, I am become a Gentleman,—yea a Christian, and am daily treasuring up true riches. Yes, next under Divine Grace and the Bible, those two pamphlets have taught me temper, moderation, forbearance, and true politeness—have made me a Christian! and consequently, notwithstanding all the changes, chances, and storms of this present momentary life, that may and that must happen, I am, and hope for ever to be, a more and more happy being.

Considering that the Great, infinitely Wise, Good, Powerful, and Glorious Creator, Supreme and Absolute Preserver and Ruler of the immense, harmonious, and most beautiful universe, hath ordained a cheque or remedy against the overgrowth or peculiar evil which is so wisely and so kindly annexed to every thing in the natural and moral worlds;—the purport of this Epistle, from a mere babe in Christianity to his brethren in our Dear Lord! is to excite and to admonish them to consider, under the humbly and ardently implored influence of the Holy Spirit! whether it may not be our duty and our exceeding great consolation, at this great, and to some, alarming crisis, in all humility, meekness, and love, to unite ourselves more and more closely and affectionately together, to implore direction how, and the blessedness of humbly yet zealously and effectually in love defending true Christianity against the formidable and insidious attacks of those who call themselves learned and philosophical men, and of more ignorant

rant and malicious persons, and to assert and magnify the kingdom of our Dearest Saviour against those who seem inclined to lessen it, to lower it, or to overthrow it altogether.

Not that it is in any real danger, or that we, of ourselves, helpless and impotent creatures, can do any thing essential in so great a work; but thereby to approve ourselves in the eye of our Beloved Saviour! magnanimous and valiant soldiers, by fighting with our spiritual weapons the battles of our Lord!—or dutiful and true children, faithful shepherds, vigilant guardians, and zealous friends, by magnifying our Dear Redeemer! and under his Grace and Benediction enlarging his boundless kingdom, by convincing the unbelieving, rooting, establishing, building up, and strengthening the weak and wavering hearted;—and by these acts administering wondrous and ineffable consolations to our own souls.

Societies being actually formed for the lamentable purpose of degrading the ever-blessed Jesus! our alone Saviour, let us, my brethren, boldly march up to the camp and headquarters of the enemy, in London, Paris, Edinburgh, &c. and by public advertisements call together some of the most zealous friends and followers of our dear Lord! who with wonder and delight feel themselves now freed from their former chains and darkness, and by His Holy Spirit brought into His marvellous light and liberty, that we may deliberate on what steps should be taken in so great a work. In the meantime let us be exhorted to pray, according to the scripture exhortation, comparatively without ceasing, that the God and Father of our dear Lord Jesus Christ! will for His sake, by His Holy Spirit! illuminate the minds of mankind with the eternal light of truth, which is the true gospel! and incline
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our hearts more and more thankfully to embrace it;—that the kingdom of GOD in Christ may come, and be universally established;—that we may be instructed and inclined by the Holy Spirit to pray acceptably and effectually for all those who are combined, or combining, or “raging” against the Lord’s Anointed! that they may be enabled to see, and to look upon Him whom they have pierced, and to mourn, and to turn to Him with contrition and with love;—that we may be enabled to pray for them, as did our blessed Lord for his murderers, when his Divinity was veiled with our human nature here on earth;—that He may have compassion on the multitudes who have no spiritual food to eat, no living water to drink, and to refresh their souls in this (*to them*) truly barren and weary wilderness; that the poor, the blind, and naked, may be spiritually enlightened,—that they may be clothed with the dear Redeemer’s righteousness, and enriched and adorned with his wondrous graces and salvation; for without his image our souls are ugly and deformed, and without his love, lifeless. And finally, that all those who are yet in the clouds, mists, and tempests of error, delusion, and conflicting passions,—or in the twilight of convictions,—or still under chains bound fast in total darkness,—or that are altogether out of the way of life! thronged, jostled, tormenting and tormented in the broad path going down through the first to the second death;—let us humbly, ardently, and constantly pray, that they may be effectually delivered, by that unknown or rejected Ransom, whom Infinite Wisdom and Infinite Goodness hath found! and that they may be brought into the glorious light and liberty of the sons of GOD!

Suffer me too, my dear brethren, in the mean time to suggest for your consideration, whether in every city and town

in the Christian world, a place or places of worship should not be erected, to advance to the utmost of our power, the honour of our dear Redeemer, and the edification and comfort of our own souls; and that these places of worship should not interfere with nor be intended to supersede the duty and propriety of duly attending the great established churches of the respective kingdoms, but that the sacred Scriptures should be devoutly, deliberately, and emphatically read in them, and the Psalms of David sung and given out line by line, not to new, difficult, or fantastic tunes, but to sweet, simple, long-toned, melodious, soul-touching tunes, that can easily be joined in by the great bulk of the congregations. And that this solemn, most deliberate, audible, and emphatic reading of the Sacred Word and Will of GOD! and true Psalm-singing, with short occasional explanations, and ejaculatory prayers and praising, should be continued every day of the year without interruption, by the most devout men and best readers, from eight in the morning till eight at night. This daily solemn worship and service to be begun and concluded with either an extempore or set form of prayer, magnifying the Great Redeemer! and a benediction in His most Holy Name.

In or at the doors of those houses of praise and true worship, we would never, on any account, have any pecuniary collections, nor any locked, hired, or appropriated pews or seats; but let us most earnestly exhort every one, high and low, poor and rich, as they cannot cast in any thing that is their own, nor any thing that they have not received,—let us exhort them, with the poor widow in the gospel, as they enter, to throw into the treasury their two mites, even their soul and body, their whole living,—all their faculties, to praise and magnify the beloved Jesus Christ! the Lord and Saviour of
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the world, to be accepted and sanctified by Him, and to be made his willing and useful servants.

If any name or distinction be necessary for these places of worship, they may be called simply the Treasury, or the True Church! The helpless poor must be supported and comforted, and collections &c. made for that and for other public purposes; and the more zealous and constant attenders and assisters at these proposed places of worship, should be liberal in giving alms at the other places of worship; and the great Advocate and Friend of the poor and distressed will be ever and effectually pleading in the hearts of His true and faithful followers to search out real private objects of charity, the ignorant, the aged, the forlorn, the sick, and the sorrowful, and to relieve them to the utmost of their ability, not once only, but steadily through life, both with food and raiment, and spiritual counsels and consolations; and above all, exhorting them to flee to the Omnipotent Redeemer Jesus Christ! and to cleave closer and closer to Him alone, for present comfort and for eternal life and happiness.

Oh! how lost, cold, dark, and unhappy, is that day in which our soul does not flutter; yearn, spring up, and gush out at our eyes in admiration and love towards our wondrous Redeemer! or in compassion and charity towards the erring, the spiritually blind, the destitute, or the afflicted of our fellow creatures! Those hungry and thirsty and loving souls, who have but once seen the beauty—but once tasted of the sweets of Jesus! will ever more languish for his love,—will be most fully convinced that there is no other real joy; and when he is absent or seemeth to withdraw from their souls, they will mourn, yet they will pour out their benevolences and their love upon all

his friends and followers; for Jesus is more to a heaven-born soul, than the soul is to the body,—than light to the eyes of men.

Formerly, because of the dissolute and very unchristian lives and conversations of too many of the Clergy of every established church in the world, whom I had observed, or with whom I had become acquainted; and because I myself, being then no Christian, had conceived a prejudice and even a bitter enmity against ALL clergymen, and delighted on every occasion to asperse and to dishonour them :—but now, GOD be praised! the root of bitterness being I trust removed, or much weakened, if not altogether rooted out, I am taught to pity, to respect, and even to honour every Clergyman in the world, if not always for their own worthiness, yet for the sake of their great, sacred, and adorable real or nominal Master!—and because my soul irresistibly swells and overflows almost daily with admiration and love towards our Great and Good GOD! for having in every age, in every country, in every church, and even in every little dissenting sect, sent both great and good men, who have been his faithful witnesses, and sweetly burning and shining lights in their generation, and in their appointed spheres, and for so many whose spiritual light and warmth (long surviving their corporeal) hath reached our present day. But oh! above all, let us ardently and continually bless GOD for the wondrously illuminating and comfortable revelation of his will and salvation in the sacred volume!—a volume as far excelling any other book in the world, as the wisdom and goodness of the Omniscient and Omnipotent GOD! doth those of a weak man;—a volume infinitely more precious to heaven-touched souls, than all the gold, silver, precious stones, and sensual pleasures in the world;

—yea,

—yea, more infinitely valuable and glorious than is the sun of our system to the momentary light and warmth of one burning straw. But to the natural and unenlightened man or woman, however moral or self-righteous they may be, the Bible is but foolishness and a stumbling-block,—a dead letter—a sealed book.

Frequent and great reason too, has every humble and truly pious soul to bless GOD, in the course of their occasional reading for useful and instructive relaxation from their daily and intense meditation in the great volume of the divine light and revealed will, for the works of those wise and holy men and women who have in their several succeeding generations appeared in the Jewish, in the Romish, in the Lutheran, and in the Calvinistic churches; and indeed, in all or in most of the little neglected or despised churches, sects, or branches, that have from time to time sprung from them; and much are we indebted to, and much should we adore, the goodness of GOD for the transmitted labours and lesser lights of what is called the heathen sages and worthies, which have ruled, and so comfortably shone, in their various nights of the intellectual day.

In regard to the expences attending the buildings, repairs, lights in the winter season, &c. they must be defrayed by purely voluntary subscriptions, or testamentary donations, paid into the hands of some pious and responsible men of known opulence and established credit, appointed for that purpose, each donation to be recorded in proper books.

Every sabbath evening a sermon may be preached on that greatest of all mysteries, the Incarnation, &c. which the angels themselves,

themselves with wonder desire to look into, and more fully and clearly to understand;—on the supreme beauty and amiableness of the dear Redeemer;—or on the freeness and sovereignty of Divine Grace and of Redeeming Love! The preachers, if they please, may afterwards give in their sermons to a committee appointed for that purpose, who will annually print those that may be approved and selected; together with signal conversions and experiences, which are arguments or weapons that touch souls deeply and effectually; and five, ten, or twenty guineas in cash, or partly in the best books, to be given as a premium to the author of the best, and of the second and third best sermons; and similar or lesser premiums, as funds will admit, may be given to that man or woman, or to those men and women, who have attended the daily service most diligently throughout the year, and whose voice had been distinguished, not as the loudest, but the best, clearest, sweetest, and most melodious, in the congregation.

A society or committee of correspondence all over the globe may be instituted, for advancing the interests of our beloved Redeemer! and for the reciprocations, exaltation, and confirmation, of the best and most christian affections, so that in due time a bright and everlasting chain of Christian love,—a soft and filken band of divine amity, may encircle the whole earth, drawing the thrice happy few, whose hearts and faces are heaven-ward, more and more cordially together; and binding them closer and closer to their best beloved Jesus! insomuch that infidel and heathenish scoffers, Atheists, and Deists, may be constrained to cry out, as did their brother infidels of old, “Behold, how they love one another!”—and love, love to GOD and man, is the new and the great commandment which our dear Lord gave us, yea, which He himself declared to be the FULFILLING of the whole law.

And as the human mind is naturally irritable and irascible, and as controversy and disputes of any kind, especially in matters which never can, nor ever were intended to be fully or clearly understood in this world, serve only to fow, irritate, inflame, and madden even the best, but especially natural and carnal minds, the members of the Treasury or True Church, and all who love the Lord Jesus Christ in sincerity and supremely, must be exhorted, especially in these times, to avoid even the mentioning of a word, phrase, or term, not scriptural or essential to salvation, that can offend natural men or women, or even our weaker and inordinately zealous brethren and sisters; and to keep close to the sound doctrines and words of our blessed and highly blessing Bible; avoiding to dispute about, and to mention but as little as possible in public or in private, (except when enjoined by the established form of any national church) the words Persons, Trinity, Original Sin, Election, Reprobation, Perseverance of the Saints, the Resurrection of the same body, &c. and in love and faith let us content ourselves for the few days we have to remain here in a state of trial, continually fighting in the name and strength of our dear Saviour! against the flesh, the world, and the devil; let us who are blessed with the touchstone and the witness within, content ourselves, I say, during the few moments of our exile and probationary pilgrimage, with having none other than the religion and the words of the Old and New Testaments, and embracing wholly and cordially, with trembling humility, yet with firm faith and ever flowing love and admiration, Jesus Christ! the only begotten and ever dearly beloved Son of GOD! and the alone Saviour of the world, as our whole hope and portion both here and hereafter, and as the only true and ever-living way, the truth, the resurrection, and the eternal life! each of us crying continually with his whole

whole body, spirit, and soul, “ Whom have I on earth, O
 “ LORD, but Thee; and there is none in the heavens that I
 “ desire besides Thee!”

In a word,——Let us not contradict nor irritate our weak or ignorant brother, but mildly represent the truth as far as we ourselves may be instructed, and not by *many* words or arguments, but by prayer for them, and weeping over them in all love and compassion, let us earnestly implore the Irresistible Drawer to draw them, the Almighty Saviour to save them, and the Infallible Teacher to teach them, and to make us all wise unto salvation; and by the Holy, Universal, Ineffable Spirit, to comfort, sanctify, and seal us, until the brightness of the everlasting and all-disclosing day break upon our souls, and the final consummation of our redemption; let us not only with resignation but with joy take up the cross, and follow our dear Lord whithersoever he leadeth; dying daily more and more unto ourselves, and to the world, and living more and more in all newness of life and views, to the service and edification of the bodies and souls of all our fellow creatures without exception, especially to the household of the true faith, and to the honour and glory of our great GOD! and by maintaining constant and ever-increasing purity, moderation, and self-denial, as to those appetites and passions which we have in common with the veriest brutes; and by flowing out of ourselves continually in love and good offices to all mankind, and towards our beloved Saviour, who hath declared that inasmuch as we do any kindness to one of the least of his people, we do it to himself! Let us strive by temperance and self-denial to become in body and in soul pure, and as it were transparent, and more and more capacious temples for His Holy Spirit to dwell in, and to flow forth from in merciful visitations

vifitations of light and life, love and joy, upon the inhabitants of the whole earth.

If any one be inclined to difpute concerning the Incomprehenfible Trinity! let us refer them to a fermon of the late Dean Swift on that fubject, generally to be found in the firft volume of his works; and happy would it have been for that poor, proud, pitiable man, if he had never written or publifhed any thing elfe but that very fhort and moft excellent fermon.

I do not prefume to affert that Dr. Priestley is abfolutely or fatally wrong, or that I myfelf am infallibly and in all points right; I have, however, the clear, cordial, and infallible witnefs within me, that I am favingly and eternally fafe, as to the conduet I recommend to myfelf and to all the world; becaufe it appears to me to bear the very image and fuperfcription of GOD! and the testimony of that Holy Spirit which operates not but in a renewed nature, and which enkindleth thofe holy and heavenly defires and delights which can come from none other than from GOD! and which alone can lead us up to Him!—But that we may lay the indifpenfibly neceffary ground work for rightly and unnerringly judging, and for attaining to the truth, let us all instantly and fteadily through life adopt and perfevere in the following great and productive duties.

Many perfons may think, and even Dr. Priestley himfelf and his affociates may find, that I do not very materially differ in my fentiments from them. So much the better.—Taught by their candour and politenefs, I do not mean to irritate, or violently to oppofe any man, far lefs any body of refpectable men. All that I propofe, and do contend for, is,

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that

that till the Holy Spirit of GOD shed' upon them more light, and till the infinitely condescending and compassionate Jesus meets with them in the way, and discovers to them his supreme and ineffable beauty, amiableness, and loveliness! and finites their souls, penetrating and inflaming them with His sweetly agonizing and most wondrous love! I wish them to keep their opinions to themselves, and not to publish them, to the great grief of the humble yet ardent lovers of the Lamb! to the discouragement and death of the staggering and weak-hearted; and as administering matter of momentary exultation and of imaginary triumph to the insidious and the reprobate scoffers of our holy religion, and to the avowed deistical Philistines who under-value the true David! and who in horrible effect, even defy the armies of the living GOD! and turning from the gospel light, rush into everlasting darkness.

Attacked and surrounded from within and without with enemies and dangers, as even the very best of mortals here are, is it not most cruel in Dr. Priestley and his followers to endeavour to sap the foundation of that strong faith upon which alone they can stand through life, at death, and in eternity,—and to weaken the staff and the shield by which alone they can be supported and defended in this dark wilderness through which they travel;—a wilderness full of briars and thorns, of precipices and pits,—of savage monsters, of merciless devils, and of fierce beasts.—Alas! alas! to whom—to whom else shall they flee, but to the Merciful, to the Omnipotent Jesus?

Suffer, oh! suffer, the humble, and weak, and loving-hearted, to lean on their Beloved in their short but dangerous journey;—let them still tremble, and weep, and cleave closer
and

and cloſer to Him who hath hitherto been all to them that their hearts can deſire; and if they are wrong in their devotion and ſupreme attachment to Him! leave it to Him, when He awakes them refreshed and enlightened after the momentary yet neceſſary ſleep of death in his boſom,—leave it, I pray you, to Him to inform them better,—to ſettle in admiration and in love all diſputes,—and to preſent them purified, holy, and acceptable, to his and our Father! to whom, having given up Himſelf and his kingdom, HE may be worſhipped eternally, as the All-Glorious and All-Bleſſing ALL IN ALL!

We conſider and revere with you, our as yet (*ſpiritually*) unborn brothers, what our gracious Saviour hath Himſelf declared of the ſuperiority of our Father which is in Heaven! yet we intreat you to conſider that we are here ſo placed and conſtituted, that thoſe who truly feel themſelves regenerated and ſaved alone through the love and merits of Jeſus Chriſt, the Son of GOD! cannot help loving Him equally, if not ſupremely; and they would equivocate, and belie their real feelings and the truth, were they to pretend or to aſſert the contrary. And it ſeems to me probable, that the Son's finally (when His work is finiſhed) delivering up the kingdom into the hands of His Father! which we read of in Scripture, may be no other than His directing or delivering up the ſouls and affections of His redeemed to their proper and final Object, the Eternal Father Spirit! whoſe totally unmerited and unlooked for love firſt moved forth through the Son and the Holy Ghoſt! towards us perishing ſinners, that He, the Father, may be All in All!

Suffer us then, in peace and in love, to continue to pray to and to bleſs the Father through the Son!—to pour forth our

love and adoration in that channel, and towards Him, from whom, like a mighty and ancient river, they cannot be turned,—till He, our Saviour Himself! here or hereafter shall be pleased to turn them into another channel, and towards another Object!

For how can we but love supremely the Power that raised us from the dead, and that opened our eyes,—the hand that took us from the mire and clay in which we were fast stuck,—that knocked off our heavy fetters, and our galling yokes? And how can we but most affectionately and supremely love (especially in this state of weakness and imperfection) that bosom upon which we are to sleep, and that power by which we are to be quickened, and who is itself the Resurrection, and our Eternal Life and Felicity!——Enable us, then, O transcendently amiable Jesus Christ! O enable us to love Thee supremely, and with ever increasing purity and ardour, till Thou Thyself turnest us away.

Nor will the Father! the great Parent Spirit! the Infinite Majesty of Goodness and Glory! be offended, nor is He capable of being incensed, against his poor well-meaning creatures here on earth. For what lord of a country, or owner of a flock, could be offended, if, when he heard that a savage giant and a troop of ferocious beasts had broke into their fold, and was mercilessly tormenting and devouring them, had sent his only son effectually to restrain, or slay the murderers, and to lead the sheep and the lambs forth to green pastures, and to living streams, and to watch over them day and night, and to feed and comfort them with light and love;—could the Lord of the country, I say, and the Owner of the flock, whom the sheep had never seen, be offended with them for entrusting
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their lives and their all, and loving and reverencing supremely their Omnipotent Deliverer and most affectionate Friend, his Son or Shepherd? No, surely. But were they to be endowed with more intelligence, (*here or in a future state*) and to be presented by their kind Deliverer to his Father or Master, their most rightful Owner or Sovereign,—then would they freely, reasonably, and gladly transfer their highest homage and their chief love to Him! as their Original or Supreme, and worship Him for evermore!

P O S T C R I P T.

BY way of Postscript or Appendix, I think it right to enumerate some of the blisful fruits of which this New and True Christian Church will, with the blessing of GOD! infallibly be productive.—I call the proposed Church the New and the True Church of Christ; for in my estimation, there hath never yet, in any age or country, since the time of our Saviour and his Apostles, been a truly Christian Church established in the world.

At the same time, I do not mean to find fault with the various great national established Churches, called Christian, nor with the very numerous pitiable, weak, yet well-meaning little Sects which have dissented from them. That would be impious; it would be to arraign, find fault with, or condemn, the infinitely wise and good Will and Providence of GOD in his decrees, permissions, or government of the world. The present, and all former churches, which do now exist,
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which have hitherto obtained, and which now totter and die away in the world, should be considered as a kind of fence about the evangelical grain or seed sown by our blessed Lord when on earth, for purposes infinitely wondrous and adorable, His divine was clothed or veiled with our human nature! and which was spread, planted, and watered by his apostles, and their more immediate successors.—Or the present and former churches may be considered as hitherto necessary scaffolding about the infant True Church of Christ, but which now (as in the fulness of time, and as no longer necessary) may, and should be taken peaceably down. And the numerous little sects sprouting out or dissenting from those national establishments, may be considered as the ends of the poles or planks,—as luxuriant branches,—or (under another figure) as drains or issues, necessary to check or prevent the overgrowth or fatal diseasedness of a luxurious, pampered, and overgrowing national body or political ecclesiastical establishment.

And even at present, it would be equally unnecessary, impossible, and perhaps impious, as well as inconsistent with that prudence and mercifulness which true Christianity teaches, to attempt to set aside or suddenly to overthrow the great national churches in the world that are called Christian. We must, with becoming submission and hope permit the wise and holy decrees, and the omnipotent arm of God to operate. But all wise and good men will agree, that in these days of comparative light and liberality, and under the pressure of the most astonishing national debts and delusions, it were a most wise, politic, and primarily necessary step, to cut off that monstrous conduit which conveys iniquity, corruption, and antichristian power to the churches of England and Ireland;—I mean the excessive wealth of their bishops, and the pluralities

pluralities of livings among the inferior clergy. Our bishopricks and Archbishopricks are now become in reality sinecure places; and the pride, luxury, avarice, and laziness of those men are so very glaring and universal, that they have become proverbial, and extremely odious and unbecoming in the eyes of all men.

The following is an estimate of the annual revenues arising from the different Bishopricks in both countries, and is in reality greatly below their real yearly value or income.

E N G L A N D.

Canterbury	£.8000	Hereford	£.3000	Rochester	£.2400
York	7000	Chichester	2600	Bangor	1200
London	6200	Bath & Wells	2200	Chester	2700
Durham	8700	St. Asaph	1500	Oxford	2800
Winchester	7400	Carlisle	2800	Exeter	2700
Ely	4000	Landaff	1600	St. David's	2400
Worcester	3400	Peterborough	1700	Bristol	1500
Salisbury	3500	Gloucester	2200		
Norwich	5000	Lichfield and		Total	92,500
Lincoln	3200	Coventry	2800		

I R E L A N D.

Armagh	£.8000	Down	£.3000	Kildare	£.2600
Dublin	5000	Dromore	2300	Rapho	2600
Tuam	4000	Leigh. & Ferns	2200	Meath	3400
Cashel	4000	Clonfert	2400	Killaloe	2300
Derry	7000	Clogher	4000	Offory	2000
Limerick	3500	Kilmore	2600	Waterford	2500
Corke	2700	Elphin	3700		
Cloyne	2500	Killala	2900	Total	74,200

By which it appears that the church revenues of England for the maintenance of twenty-six Bishops, exceeds that of Ireland for twenty-two Bishops, 18,300*l*. On an average, therefore,

therefore, every English Bishop possesses 3557l. 13s. 10d. and a fraction annually; and every Irish Bishop 3372l. 14s. 6d. and a fraction. Upon the whole, therefore, by this very low estimation, there is allowed for the maintenance of FORTY-EIGHT Ministers of *the lowly Jesus!* no less a Sum than ONE HUNDRED and SIXTY THOUSAND POUNDS PER ANNUM.

Now were this enormous provision immediately reduced one half, and distributed to increase the salaries of the poor curates, &c. in both countries, how many would it raise from poverty, how much honour would it add to the church, and how very gently and properly would it prepare for totally cutting off the present sources of corruptions and Anti-Christianity on the demise of the present Bishops; when the sources of their present wealth, the church lands, &c. should, as they fall, be taken into the hands of the State, and each succeeding Bishop paid by the State five hundred pounds yearly, and the Archbishops each the enormous sum of one thousand pounds yearly: and to prevent in some measure, the cringing, time-serving, &c. of the Bishops at Court and in Parliament, translations from one see to another should not be allowed, and more constant residence of each in his diocese recommended—on pain of total removal.

I admire the decency and equality of the clergymen's stipends or livings in the Church of Scotland; and I hope, on that account, and because it is my mother country and kirk, that there the true church of Christ! will very soon spring up, and be established. For I cannot consider any church as the truly Christian Church, in which the Sacred Scriptures are not both read and recommended every Lord's day:—and
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in the established church of Scotland they are not. Exceedingly to the credit and edification of the great national church, and of many of the dissenting meetings of England, four chapters of the pure unobscured Word and Will of God! the Holy Bible, are publickly read every sabbath-day.

Among the infinitely great and good effects which must necessarily result from the establishment of that New and True Christian Church, which is hereby proposed to be immediately set up in every considerable town and city in the Christian world, will be the following. First, the Bible, which is the Will and the perfect Law of God! and the great charter—the clear and unerring directory—the fountain-head or treasury of all true riches and knowledge for time and for eternity, to every meek and child-like Christian, who supremely loves the Holy Spirit and Teacher! and who is earnest to be taught, that he may practise his duty,—the Bible alone being there daily and most solemnly read and sung, with very short but intense ejaculatory praying, praising, and explanations,—that great, complete, divine Body of Eternal Truth, Light, Love, and Life, the Bible! will be better and better understood, and the weak or false glosses, and delusive and tiresome sermons and commentaries, of mere men, detected, and rendered wholly unnecessary.

Yes. Men would be taught to set a greater value on that Sacred Volume than they now in general do;—they would be induced to read, to meditate, and to delight in it at home, and to enjoin that great fundamental duty, the daily reading the Scriptures, upon their children and servants; by which every string or member of the house would be *turned* into harmony,—and due subordination, principled obedience, fidelity,

lity, and diligence, in all their worldly affairs and conduct, would necessarily result.

Almighty GOD hath declared, that he dwelleth not now in churches, tabernacles, or temples, made with human hands, but in the pure, humble, holy, faithful, and obedient soul of man, which is the true visible temple of the Holy Ghost! yet in this proposed outward and visible church, the ministers who officiate in it will not, as hitherto, be under the necessity of composing or compiling new sermons weekly, or of running their own descants or variations on one verse, or on a few words* of the Sacred Oracles; and consequently, the people will not be fed with husks,—they will not famish on mere chaff,—nor drink of muddy streams,—nor be warmed with artificial fire; but they will fatten spiritually on the good wheat,—they will feast on the True Vine,—they will bask under the sweet and steady beams of the Sun of Righteousness! and be refreshed at the Head of the ever-flowing Fountain!

For a man to read a verse, or perhaps only three words of a verse of the Sacred Scripture, and then to preach or deliver his own words or sentiments half an hour, an hour, or longer, from those words, though it be a negative and unawares compliment upon the richness and importance of the Great Original Text; and although he may bring in much Scripture in the course of his discourse; yet this to me appears at best but flinging out a few grains, or at most a handful, of good wheat among a bushel or a load of chaff, for the poor hungry

* I am assured that lately a popular Clergyman at Liverpool, made a Sermon of near two hours long, on the single word “But,” in the Proverbs of Solomon.

souls to feed (or rather famish) upon, picking it out as well as they can, and often choaking on the husks or chaff, or being poisoned with the wild human weeds;—while the babes in knowledge should be nourished with the “ sincere milk (or simplest truths) of the Word!” and those who are farther advanced in evangelical knowledge and practice may feed on the “ stronger meat,” the great mysteries of godliness;—while the spiritual beggars and humble mourners in Zion, might pick up sufficient crumbs of comfort, which fall from the plentiful table (the revealed Word) of the most merciful and Universal Lord!

In this New and True Church I would not recommend any fixed form of prayer, except that short yet all-comprehending one prescribed by our Blessed Lord Himself! or at most, some paraphrase upon it, similar to that hereunto annexed. The ten or the eleven commandments should be most solemnly read twice daily; and as for singing, I think that none should be admitted but the divinely-inspired psalms, hymns, and spiritual songs, of the heaven-anointed David; or “ the Songs of Moses and of the Lamb!” which are to be found in the Old Testament, in Christ’s Sermon on the mount, and His own Words! as recorded in the gospels of his beloved John, and of his other disciples; which may be rendered metrical, ever adhering, however, as very strictly as possible to the original text or letter; and they should be sung to the old long-toned sweetly-melodious, soul-elevating and melting church music, and not to the difficult and theatrical new tunes. For can we have a greater proof of that spiritual pride and ignorance,—of that antichristianism and will-worship which at present prevail in all or in most of the sects which dissent from the great establishments of these lands,

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than their rejecting the sacred Psalms of David, and each publicly singing a whimsical collection of hymns of mere human composition,—set to new, puzzling, quick, and fantastic strains,—or to old song tunes, or to catch, glee, and other theatrical and fantastick airs,—or some loose and wide paraphrase of David's Psalms, sung to such difficult and cramp tunes as none but a hired troop or proud band in the galleries can sing, or melodiously, and with understanding join in? Even the great National Church of Scotland are leaving “the good old way,” and have got their *own* new translations, paraphrases, &c. licensed to be sung in their churches.

Alas, alas! to sing those new hymns, &c. in our churches, is in fact to prefer the compositions of mere men, however learned or pious they may have been, to the Divine breathings, will, directions, and consolations, of the Holy Spirit of GOD! uttered through the lips or flowing from the pen of the heaven-anointed King, who was indeed a great prophet, and in many respects a true and lively type of our ever-blessed Lord and Saviour!

Singing praises with light, and love, and melody in the heart, to our wondrous Redeemer!—to our infinitely glorious and good GOD! is certainly by far the most important, most pleasing, and most sublime part of publick Christian worship: and I have often wished that ministers would either double the hours allotted for publick worship, or that they would give us a great deal less of their sermons and prayers, and a great deal more of that soul-melting,—of that sweetly agonizing,—of that true psalm-singing, in which, while we intensely brood over the spiritual sense of the words, our soul is abstracted from earth, snatched up into heaven, and with
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wonder and delight ineffable sees itself furrounded with innumerable myriads of angels and blessed spirits, and feels itself penetrated and filled with the gloriously resplendent and serenely brilliant light, and life, and love, and harmony, which flows from Jehovah Jesus! the Almighty and ever living Lord! the Sun and Shield,—the Source and the Soul of the universe.

When well chosen psalms are sung as they are generally in the churches of Scotland, and in many of the established churches in England, in judicious proportion of their several parts, tenor, treble, and bass, and by a large congregation of both sexes, some of the voices breaking out louder, or clearer and sweeter, than the general cloud of incense or praise, they act as a sweet animating soul to the whole, irresistibly and sweetly seizing the heart, elevating it to heaven, illuminating and distending it with an holy agony of delight, and pouring it out totally abstracted from self, and from the world, in a sublime circulation of light, love, and adoration! in mansions of eternal, transcendent, and ever-orient glory.

To suggest or enumerate all the blessings of which the proposed New and True Christian Church may and will be productive, is impossible. Among others, this church and every seat in it, being continually open every day of every year, from eight o'clock in the morning till eight at night, or from sun-rise to sun-set daily; and no hungry vergers or door-keepers watching and rattling with their keys and locks, nor hired mercenary priests hurrying over the appointed service, as if a merciless man were standing over them with a whip, or with a rod of iron, to chastise them if they did not get on fast enough, and with the most shameful irreverence;—this church, I say, being always open, and no decently behaving
person

person debarred from entering and from being comfortably seated, how many persons of every rank and description in life, from the prince to the beggar, who know not what to do with themselves, nor where to go, might find in every kind of weather an easy, comfortable, and expenceless cover or asylum, where their hearts might be divinely touched, their stupid souls awakened, and their thoughtless and profligate lives reformed; and what a sweet place of rest would it be to the well-disposed mechanic, artizan, or labouring man, for a couple of hours after the labours of the day were ended. —The drunkard, tired for the present of drinking, or having no more money nor credit to continue the temporally and eternally fatal habit, wandering about freezing or burning, tottering and trembling, in all the horrors of damned spirits, not knowing where to go, or what to do,—may, happily, turn into this church, and at once find rest to his body, and ease to his agonizing soul.

Fornicators and the unclean, adulterers and adulteresses, prowling about like their father the devil, seeking whom they may devour, or anxious for the arrival of the appointed hour of what they fancy their decent and well-concerted pleasures, —may step into our church to rest themselves, or to put off the time, and may hear the GOD of Truth and Omnipotence! by the lips of his Ministers, every where in scripture denouncing and inflicting his vengeance on the unclean, and pronouncing the awful sentence of everlasting death, darkness, and perdition, on every impenitent and persevering fornicator, adulterer, and adultress in the world.

The thief, the robber, the murderer, the suicide, prowling about pregnant with his own and with his fellow-creature's destruction,

destruction, and waiting with an agitated gloomy impatience for the veil of night, and for the sleeping hours of virtuous insuspicion, may unintentionally drop into this New Church, and, by the grace of GOD! may be saved from dropping into that dark lake of fire and brimstone, on the brink of which they are madly walking, and which burneth for ever and ever.

The deist, the atheist, the free-thinker, the nice man of reason, the proud, all-wise, learned man, who will admit nothing as truth but what his little swollen and bloated mind can comprehend, may sometimes deign to visit this New Church, as an absurd field of Criticism, and in his heart to curse "the babblers," may be arrested in his proud and fatal career of infidelity and impiety, and, touched with the Divine Light, leaving "the chair of the scorner," may meditate day and night, with ever increasing delight, in that pure and perfect law of GOD, the scriptures! to the salvation of his immortal soul.

Those thoughtless and not ill-disposed minds, that inattentive great body of mankind, who are called "good sort of people," who think it enough to have a Bible in their house, to be opened perhaps for an hour on wet Sundays, hearing in this True Church, the Sacred Oracles read daily in the most solemn, distinct, deliberate, and emphatic manner,—and being struck and impressed with their native and supreme power and beauty, may be led to consider whether this old-fashioned neglected book may not be of more consequence than they have hitherto supposed it. Their heart having here tasted its sweets, they may involuntarily be constrained to exclaim, "How beautifully simple and sweet the Word of GOD is, when properly and devoutly read!—Till now, I never was
aware

aware of its truth, of its beauties, of its importance!—I am impatient till I get home, to see if *my* bible is as sweetly beautiful, affecting, and instructive, as that which I hear read in this place.” Another says, “I have not a Bible, but I am determined immediately to buy one.” And a poor sinner, smitten and delighted with the charms of the Book of Books! which alone can make us wise unto salvation, cries out, “I have no money to buy a Bible, but I will sell some of my clothes, or live for some days on bread and water, to buy one.” And while they are thus delighted and edified with the publick reading of the Holy Word and Will of GOD in this True Church, they are at the same time effectually taught to value it infinitely above all other books, and how to read it with equal propriety, and perhaps with superior advantage at home in their own family, and in their own closet.

Lastly; a peculiar and important excellence of this church would be, that none of the present churches, sects, or denominations of Christians could reasonably have any objection to frequenting it occasionally, as only the Sacred Scriptures are there read, and no particular doctrines taught, no creeds to subscribe, no ceremonies used, but simply and without controversy, those of the Bible! The Jew, the Heathen of whatever denomination, the Infidel swollen, bloated, and cankered with the pride of his human learning,—all, all may assemble peaceably here; as the Jew admits of the divinity of the Old Testament, which is here solemnly read,—the Turks, &c. allow Christ to have been a great prophet,—and the wise man of learning, who wants no Saviour but his own morality and good works, does not deny but that the New Testament is a good system of morality, and that the Old abounds with poetical and sublime writing.—Alas, alas!—amused, intoxicated

cated with vain philosophy, and with the pride of his own carnal reason, he knows not that these cannot save his soul, and that the strictest and purest morality in the world, is but the mortal body of that happiness of which true christianity is the immortal soul.

Most of the churches, chapels, and religious meeting-houses in the world, especially those of Scotland, and of the country parts of these islands, are so dark, close, gloomy, and offensive to our organs of smelling and of respiration, that they have always struck me as more like cells or caverns for congregating the demons of diseases, of darkness, and of death, than as temples for the sweet, solemn, and rational worship of the Eternal Lord of Universal Light, Life, Love, and Felicities!—Few places of worship have sufficient air, light, or elevation. They are fast shut and locked up all the week, and on opening them on the sabbath day, the ignorant people rush or plunge into a mass or foul pond of stagnant air, loaded with the vile exhalations, &c. from their own dirty and diseased bodies the preceding sabbath, and with the still more deadly vapours from the dead corpses which are rotting in the church under their pews and ailes, interred there by the superstitious folly of the people, and by the avarice of the clergy, and of the supreme legislature of the land. Enduring the expence, suffocation, and sweating, of most crowded places of worship and resort, is surely no little price for the religious instruction or amusement which we there receive.

But if they can but breathe at all, and but at all see to read in churches in general, the foolish people desire no more; and they are so accustomed day and night, to heat and stench, and darkness natural, moral, and artificial, at home in their

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houses, even in those of princes, that they are perfectly satisfied to fan themselves, and mope, and flumber, and sleep, and yawn, and languish, in their churches, and when the soporific sermon, or the darkening the pure counsels of the Almighty! with the many words of a sinful man, is over,—they rush out, sweating or shivering, into the cold open air; not knowing that it is neither hot air nor cold air which gives people what are called COLDS, but the sudden alterations, exposures, or changes of heat and cold; and that those persons, who, by a constant free exposure to, or communication with the open air, day and night, by means of one or more widely open windows, very seldom or never have what is called a cold.

The world should know too, that the free admission of all the LIGHT we can, day and night, is very necessary, and exceedingly conducive to the perfection of health and alacrity, both bodily and mental: and that the purest mountain air of France or of Italy, (even when uncontaminated with foulness or phlogiston) when simply shut up in any room, place, or church, and especially when the light too is shut out, soon becomes, merely by stagnation, exceedingly unwholesome, and unfit for all vital purposes.

I do not know a cathedral, a church, or a chapel, in the world, that has, in my opinion, sufficient communication with the external atmosphere, by the ceilings or upper parts of the windows. In the Romish churches the darkness is still so great, that they burn candles at noon-day; and many of the churches and chapels in Scotland, and even in England, are, by tight window-shutters, shut up in stench and total darkness the whole week, except while service is performing on the sabbath-day; and when the good sense of
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ancient or of modern times hath made the doors and windows of churches sufficiently large, the grossest ignorance, or the most diabolical gloom of soul, has counteracted the good original design, by double doors, by window curtains, by dirty or discoloured glaſs, or by walling them up altogether. And devotion itself, in these our days of debauch and effeminate delicacy, hath become so very cold, that Dutch-women in their churches have vessels of burning coals under their feet; and in England, our modern and modish worshippers must have suffocating stoves in the old churches, and fire-places in the new, to keep them warm, or to induce them to come at all to church: nor do the good Christian women of the present day, (Ladies I should have said, the word woman being now obsolete) nor do they, I say, blush to mount themselves in the most fantastic dresses, on what Lady H*****'s Methodist ministers at Bath and Bristol call "THE THRONE," among the birds of prey, boldly facing the whole congregation.

The proposed New and True external Christian Church, should, I think, be of the most perfect and most capacious form, viz. either a perfect square or circle,—the one emblematical of stability, the other of eternal duration; and, as in all other buildings, where health, strength, life, and true pleasure, are consulted and intended, there should be no more wall than substantially to support the fabrick. There should be large wide windows all round, especially facing the south, and the three other great points. A very great body of steady light should be admitted from the central top, and every window should be made to let down from above, the exact half of the whole window; and part of the central top, or of several of the other windows, should be open continually, and

this as much for the bodily health of the people, as to clear and quicken their apprehensions, and to animate their worship of GOD!

The desks for the minister and clerk, and the seats on each side for the singers, male and female, (between the ages of ten and fifteen) should face full south, so that the glorious luminary the sun may shine full on them without the intervention of any curtain in winter, and in summer his rays to be moderated at most by means of a curtain of fine white linen. The seats should be very broad; perhaps twice the breadth of most of the benches or forms that are used in the world; for the ease of a seat depends not so much on its softness, as on a sufficient breadth to support the whole thigh, forward to the calf of the leg.

If an organ be thought proper, the organist, if possible, should be a man of real piety, and should moreover be tied down to play certain heart-melting, soul-soothing, elevating, and aggrandizing tunes, voluntaries, or pieces of truly sacred musick; and always to play *under* the voices of the congregation when they sing, and not to grate the ears, stun the senses, and grieve the heart, of every person of taste and of piety, as almost all the organists I have heard do, by their wild, loose, brisk, theatrical, or lascivious airs,—by quickly scampering up and down the ladder of sounds,—by running their wild variations on grave and approved tunes,—by displaying their wondrous execution or fingering, and to astonish us with their art in resolving the most harsh and discordant notes into melody,—and with their modern invariable cadences.

Every thing in and about the church should be either pure white, or of the most delicate sky-blue colour. The reading

desks, front galleries, and other principal places, may be hung or covered with fine white linen. Of fine white linen, too, should be the outward garment of the minister, with a white or a sky-blue linen girdle, or one of the purest gold.

All the under garments of the minister and clerk should be of fine white woollen, cotton, or linen, and not the white without and black within; as are most of the present clergy, with their surplices, &c.—Black clothes and black robes are at best but infernal finery; they could never have been of Divine institution,—black being emblematical of ignorance, of evil, of darkness, of death; whereas white linen is ordained and mentioned repeatedly in the Old and in the New Testament, as proper for the priestly offices,—as the clothing of the saints in heaven,—and as denoting figuratively the purity of angels, and the righteousness of Jesus Christ!

As to the form or order of the service, it may be proper to begin with most solemnly reciting the Lord's Prayer! then to read an approved paraphrase or explanation of it, to fix the attention, and to edify the more thoughtless and less informed part of the congregation to the wondrous all-comprehending Original. Then the ten commandments may be reverently and most emphatically read, concluding them with the words of our blessed Lord! which may be called the eleventh,—“A *new* commandment I give unto you, That ye love one another! that as I have loved you, ye may also love one another.” GOD is Love! and Love is the fulfilling of the whole Law!

A psalm or psalms of David may then be sung for a quarter, or for half an hour; and then the Old Testament may be read

read in its order, till twelve o'clock, introducing fifteen or twenty minutes singing between every hour's solemn reading of the sacred Old Testament text.

About noon, the Lord's Prayer may again be repeated, and the Commandments read; and the daily service of reading in the New Testament, with periodical singing, as in the forenoon, may then go on till near eight o'clock in the evening, when the whole service may be concluded with praying the Lord's Prayer, reciting the approved Paraphrase, rehearsing the great Commandments, and bestowing the Apostolical Benediction on the people.

By this course or ordination of church service or worship, the New Testament (which is the glorious noon of that salvation day of which the Old Testament was the dawning and the morning light) will be read five or six times over, while the Old Testament is read over once; and the sweet Psalms of David, which are wine and oil, milk and honey, to every pious heart, and applicable to its every possible frame, will be often sung over and over, by singing one, two, or three whole psalms, according to their length, every hour, to relieve the reading of the Sacred Word!

At the beginning of every chapter and psalm, however long or short it may be, the minister and all the people may say aloud, with solemn prostration of body and of soul, Holy, Holy, Holy,* Lord GOD Almighty! the heavens and the

* If any one objects to this repetition of Holy, holy, &c. let him recollect, that in our Blessed Lord's Revelation to St. John, we are told, that in heaven "they rest not day and night, saying Holy, Holy, Holy, Lord GOD Almighty," &c. falling prostrate, and casting down their crowns before the eternal throne.

earth are full of the majesty of thy glory! Thy truth is eternal, and Thy tender mercies for ever brood over all Thy works! O Spirit Divine! who hast here revealed thy will, open our understandings, that we may understand Thy Scriptures; impress them on our minds, and enable us to obey all Thy commandments.

And at the conclusion of every chapter and psalm, however short, the minister and all the people may say, with thankfulness of heart, and with deliberate solemnity of voice—Glory be to the Father! and to the Son! and to the Holy Ghost! Three Persons, Attributes, or Offices, in One Eternal, Omnipotent, and ever Incomprehensible GOD! blessed for evermore, worlds without end, Amen,—for the revelation of His Holy Word and Will in His Sacred Scriptures of the Old and New Testaments! and for all His Mercies spiritual and temporal, known and unknown, which He hath conferred upon us; especially for the merciful institution of His holy sabbath,—of His sacred ordinances of Baptism and the Lord's Supper;—and above all, for His marvellous love in the redemption of the world by His only begotten and ever well-beloved Son, our dear Lord Jesus Christ! who is GOD over all, and blessed for evermore. Amen.

As the minister goes on reading the Sacred Volume, he may accompany, animate, consecrate, or perfume his reading, with short ejaculatory prayer and praising, a very few words at a time, as the Spirit may give him utterance; and so to lower and modulate his voice, as scarce to interrupt the chain or connection of the reading; and in places which appear to require explanation or amplification, to do it in as just, faithful, and concise a manner, as his knowledge may allow;—
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but the excellency of a minister in this New and True Church of Christ, is always to be estimated by his temperate, humble, beneficent, HOLY, and in all things exemplary life and conversation;—by the solemn, clear, emphatic, deliberateness of his reading the Sacred Volume! and by the faithfulness and *shortness* of his explanations and illustrations of the sacred unalterable text! Nay, when the subject does not seem to require it, or when he is in doubt, or conscious of incapacity, or of his not being animated or illuminated by the Holy Spirit of GOD! he may go on through whole chapters without any explanation, commentary, or illustration at all,—and even without the short ejaculatory prayer or praising, except at the beginning and end of every chapter,—in which he is to be joined by the whole congregation; and which are never to be neglected in this True Church of Christ, nor in reading the Sacred Volume at home in their family or closet, by any of His real followers who sincerely desire to be blessed with the glorious illumination of that Holy Spirit which indited the Sacred Volume! and who read the Bible not with the view of finding out its imaginary faults and contradictions, or that they may be able and admired disputants,—but as earnestly desiring to learn their duty towards GOD! their fellow-creatures, and themselves, simply, humbly, and lovingly, to practise or perform it in all respects to the utmost of their power, and for ever.

In singing, the psalms must be given out line by line, in a clear audible voice, that the memory may not be engaged in remembering two or more lines; but that the souls and all the affections of the congregation may be at liberty sweetly to brood over and digest the spiritual sense of the sacred words. The clerk alone should sing the first line of every psalm, and

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at the beginning of the second line he is to be joined by the whole congregation. This marks the tune, and with a gradual gentle sweetness introduces that very heavenly part of the service.

I have often been shocked at the harsh, loud, ruffian-like, sudden violence with which the hired or fancied fine-fingers, in most places of worship, snatch the tune out of the throat of the clerk the moment he has given out the first line. Then the screaming of charity-boys, striving with the loud din of the full organ, and the tricks and unmerciful driving on of a graceless organist, altogether make grating and sad deafening work.

In this True Christian Church the blessed and blessing sacraments of Baptism and the Lord's Supper must be devoutly administered. Infants may be baptised by sprinkling, as at present in the churches of England and Scotland; but instead of godfathers and godmothers, the child's own father and mother must be the sponsors. When the child is grown up to full age and stature,—when he has been TAUGHT, and clearly UNDERSTANDS, and thankfully BELIEVES, all the Christian doctrines, especially the holy and important nature of Baptism and our Lord's Supper, and is a hearty believer, a sincere penitent, of blameless life and conversation, and desirous to take the baptismal vows upon himself, and publicly to renounce the sins of the world, the flesh, and the devil, and to live a holy and exemplary life, as a true disciple of Jesus Christ!—THEN, and not till then, he may be baptised again, by total immersion in an open river or in the sea, and partake of our Lord's Supper, agreeable to the example and positive institution of our blessed Lord Himself!

The holy sacrament of the Lord's Supper may be administered to such persons, and to such only, every month, or perhaps every Lord's day.

The above proposals, or hints, are the hasty and wholly unpremeditated outlines of what I wish the New and True Church of Christ to be. But by serious meditation, prayer, experience, and the Divine blessing on the deliberations of a committee of far wiser and holier men than myself, the above sketch may be altered, improved, or confirmed. Almighty GOD! who alone knoweth the hearts of men, accepts of the humble, loving, and obedient sincerity of his poor creatures, instead of perfection; and the force of nature and of habit on mankind is next to omnipotent. I would therefore have every person to be extremely cautious, and not lightly or suddenly to leave any of the Protestant churches, sects, or societies, in which they have been born, to which they are attached, or of which they have long been members, in order to become members of this New and only True Church of Christ! For my own part, I feel so strong and affectionate an attachment to the service, to the singing, and even to the walls and seats of the old Grey-Friars church at Edinburgh, in which I sat for the first seventeen years of my life, that I shall, perhaps, never be able to let a sabbath-day pass when I am in that city, without going into that church to worship GOD! (notwithstanding the shortness, irreverence, and improprieties of the service) and to have my heart melted with a thousand tender, innocent, and admonitory remembrances. For it is the humble, loving, and reverential spiritual frame of the soul, which GOD regardeth, and which breathes blessedness through all its faculties and affections, and not the pomp of the service, the correctness of the order of worship, nor the holiness or worthlessness of the minister.

Indeed, I believe the safest and best rule for every one will be, for him to go ofteneft or only to that church, meeting, or place of worship, where he is moft devout, and moft edified or benefited. But I would earneftly advife every one, in the intervals of bufinefs, fecular and religious, inftead of being idle, or of going into trifling or vicious company, or to a worfe place, to go to this New and True Chriftian Church.

After all,—if this propofed New Church be a whimfical or bad plan, or a merely human institution, it will certainly come to nought; but if this idea or propofal be of GOD! the impious scoffers, the mere hireling worldly part of the clergy, nor the devil himfelf, cannot overthrow it;—it muft in due time and manner be eftablifhed, and it will flourifh while the world endures:—and let all be cautious how they decide, and how they act in this matter, “left, perhaps, they be found even to fight againft GOD!”

The infpired Royal Pfalmift’s declaration, in the firft and fecond verfes of his firft pfalm, is a ftrong compliment to the propofed True Church. For there he declareth the bleffednefs, yea the perfect bleffednefs of that man, who, avoiding the counfel and the company of finners, and of thofe who fcorn or mock at facred things, delighteth in the Law or Holy Word of GOD! reading and meditating therein both day and night.

The eighth chapter of Nehemiah is likewise exprefsly and very pointedly in favour of our propofed church. “And all the people gathered themfelves together as one man, and fpake unto Ezra the fcribe to bring the book of the law of Mofes, which the LORD had commanded to Ifrael. And

Ezra the priest brought the law before the congregation, both of men and women, and all that could hear with understanding, and he read therein from the morning until mid-day, before all those that could understand; and the ears of all the people were attentive unto the Book of the Law. And Ezra stood upon a pulpit of wood, which they had made for the purpose, and beside him stood Mattithia, Zechariah, &c. and Ezra opened the book in the sight of all the people, (for he was above all the people) and when he opened it all the people stood up. And Ezra blessed the LORD the great God! and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD, with their faces to the ground. Also Jeshua, &c. and the Levites, caused the people to understand the law, and the people stood in their place. So they read in the book, in the law of GOD distinctly, and gave the sense, and caused them to understand the reading. And all the people wept when they heard the words of the law. Then said he unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry, for the joy of the Lord is your strength. And all the people went away to eat, and to drink, and to send portions, and to make great mirth, because they understood the words that were declared unto them. And day by day, from the first day unto the last day, he read in the book of the law of God!"

If, then, the Old Law was so revered by the people, how much more ought Christians to delight in that New and better Covenant,—the Law of Love,—the blessed Gospel of Jesus Christ!

To all those persons who may perceive the propriety, and who feel themselves disposed to favour and to promote this proposed New and True Christian Church, I most humbly and affectionately beg leave to exhort them to Christian unanimity, meekness, prudence, and forbearance. Live, my dear friends, in peace (as much as in you lies) with all men. Irritate no one. Persecute no one. Despise no one; and dispute not with any one, so as to engender bitterness, or strife, or wrath, or malice.

Love and honour the Jews, because, according to the flesh, our dear Saviour himself was of that nation,—because they are our elder and more honourable brothers, and will surely be soon brought in to acknowledge and to cleave to Jesus! as the true Messias, with the fulness of the Gentile nations, who are all mankind besides. Think not, my brethren, that because of their unbelief, and for having crucified the Lord of Life! that they are wholly dead branches cut off from the Eternal Vine.—No. Whom GOD loveth once, He loveth unto the end. The seed and the sap of life still remains latent and alive in them; and let us hope that their still operating punishment will now soon be over, that when the wintry storms which have scattered them withered and despised, over the whole earth, shall be over, that they will be grafted into their own Parent and Original Vine! that True Vine! into which we, as wild and foreign branches, have by His wondrous mercy been, on their defection, and in their room, grafted. Then shall “the time of singing be come,—then shall they hear, in their own land, the voice of the (Holy Spirit!—the celestial!—the white-winged) Turtle!”—and the proudest of their present despisers may be proud to take shelter under their glorious broad-spreading branches.

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As to the Roman Catholics, live in peace and in love with them. Remember an Ambrose, an Augustine, a Kempis, a Ganganelli; and that, notwithstanding the errors, delusions, and impieties, which crept into that ancient church,—yet in every age of it, and in every country, there have been men and women of as deep learning, of as true wisdom, and of as sublime piety, as in any Protestant or other church in the world. Indeed, I have ever considered the serious and good Roman Catholics as the most diligent and devout worshippers that I have ever seen;—and, thanks be to GOD! the superstitions, errors, and abuses, which have so long and so fatally subsisted in that church, seem now, as in the fulness of time, to be correcting, and daily to be dying away.—Alas! alas! where, or in what age of the world,—or in what region of hell itself, have greater ignorances, evils, massacres, and enormities of every kind, subsisted, and been perpetrated, than among, and by the hearts and hands of men who were called, and who called themselves, PROTESTANT CHRISTIANS! but who were, in reality, devils in the flesh and form of men.

Let the Good-Will and Providence of GOD then operate in the world! Be not ye the judges,—the scourgers,—the tormentors,—the executioners, of your fellow-creatures. Let not the Great Supreme Creator, Preserver, and Incontrollable Ruler of the universe! say to you in the Great Day of Retribution,—“ Who, who required this at *your* hands?”

Pity, then, ye friends and favourers of our New Church,—pity, and weep over the sins and prejudices, over the ignorances, and errors, of your fellow-creatures of every persuasion, and of every denomination in the world. Strive not so much by argument, as by example, to reform; and suffer
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the wheat to remain in the chaff, and with the tares to grow quietly together, till the awful harvest, which perhaps is not far from hand.

If such a church as that now proposed, be ever established, see that ye split not, nor divide into little jealous and opposing sects;—"see that ye fall not out by the way." Live in peace, and the GOD of Peace will be with you. Cultivate more and more that Catholic and truly Christian Spirit, which, while it rests unshaken and eternally on truth, humility, beneficence, and love, towers upward with all the subtilty of the serpent, and with all the innocency of the dove, (of the Dove-like Holy Spirit!) into the blissful regions of eternal day!

And if, whilst you are journeying through the rough and mysterious paths of this life of trial, temptations, and purification,—“enquiring for Zion, with your faces thitherward;”—if seemingly adverse providences, and even the severest trials, environ you, look still continually to Jesus! and recollect the impossibility of even the wisest, most prudent, most fortunate, and best Christians, walking through a valley of tears without shedding some, both for yourselves and for others,—of walking through a thorny and a dreary wilderness, without being torn, and even sometimes fainting in the inhospitable and weary way.

Beware of spiritual pride. Beware of tearing yourself violently, haughtily, or rudely away from your mother churches or sects. Despise no one. Be respectful and kind to all; and let there be no parties nor dissensions among yourselves, when you are embodied in the True Church. Love, pity,
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bear with, and weep over the whole world. Yea, love and pity those weak but well-meaning persons the most, whom you know to be the most “out of the way.” Pray for one another,—and for all mankind, as well as for yourselves,—in public, in private, in your solitary walks and meditations,—but especially whenever you feel yourselves under the sacred and melting influences of the Divine Light and Love! and in the silent watches of our emblematical and monitory nights.

To contradict the scoffing and gainfaying of the world, let us, by diligence and honour in our lawful business, cherish our families, and provide things decent and honest in the sight of all men. Let us at all times be clean, cool, temperate, sober, self-denying, chaste. Let us incessantly feast and fatten on the Sacred Word of GOD! the Bible, with ejaculatory and other prayer and praising. Let us keep most holy every sabbath-day. Let us be watchful for the temporal and for the eternal well-being of the bodies and souls of our children and servants; and in the fear, and through the strength of GOD! let us mortify the flesh, resist the devil, flee from the FIRST step or temptation to evil, and keep ourselves unspotted from the wicked world.

Finally, and to conclude all;—let us ever remember, and ever act in the world with circumspection and lenity, as suitably impressed with the vast and dread importance of the following awful truths, viz. That errors and delusions, pride and passions, falsities and frailties, are inseparable from the wisest and best of us all, while exiled or imprisoned in this mortal body of sin and death,—and whilst we remain in this world of contagion and of woe; and that perhaps not one of us entertains his errors, pollutions, prejudices, or evil habits,

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as such;—but as gravely and seriously convinced that his or her present opinions, habits, or way in which they now walk, is true and real, and good, (at least for the present time) and important;—(however erroneous or sinful they may really be) but alas! when he or she stands on the verge of this world, or is landed on the eternal spiritual worlds,—and in or just passed through the hands of death, who strips or chops off all our errors, delusions, masks, falsities, and sins;—or, in other words, who strips off with the mortal body, our mortal or intellectual delusions, or worthless, noxious, impure, and combustible matter, that will not, that cannot abide the all-trying and final fire,—and which cannot possibly enter or be assimilated in the kingdom or eternal world of truth, purity, and holiness! Death casting them out into outer darkness, and into unutterable woe, leaving them to be burnt up in the tremendous, and perhaps speedy, general conflagration of this world;—then, instantly, at death, the disburthened, the unclothed, the unhackled, the disabused, and naked soul or spirit, whether good or bad, sees with (at present inconceivable) trembling and amazement, the great, the innumerable errors, the vain and mad pursuits, and the dreadful delusions, which itself, and all mankind were in, whilst in the body;—and with the most horrible and unspeakable apprehension and trembling, the naked and now exquisitely susceptible soul wonders at the immensity of miseries, human and diabolical,—at that world of impurities, errors, falsities, delusions, and worthless combustible chaff or rubbish that is to be burnt up;—and with equal wonder it surveys the comparatively little heap or world of pure, luminous, mild, homogeneous, harmonious, loving, and imperishable matter, straight simple truth, reality, or Celestial Light, Life, and Love! which no gross or infernal fire can touch,—which no changes can alter,—which

neither time nor eternity can lessen or decay,—but which, like its ever-pure, ever-orient, ever supremely adorable, essential, self-existing Source! is capable of remaining eternally.

When, to the righteous,—that is, to the good men and women of every age and country, who have conscientiously and steadily acted up to the best light they were then favoured with, and which GOD in his all-wise providence saw fit in the several ages and countries of the world to bestow, our blessed Lord! whose Omnipotent Spirit hath ever variously and universally been operating, (however secretly or unknown) shall say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!”——But unto the wicked of every age and country, especially to those the rejecters of the Gospel sound,—to the learned, self-wise despisers, denyers, and contemners of Jesus Christ! He shall say,—“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

The tremendous general conflagration of this earth then commences,—it flies off perhaps a comet to other worlds,—“the powers of heaven are shaken,”—the other planets of our solar system figure in to a new, but just and pre-ordained arrangement,—and Eternity in harmony rolls on at the nod—at the simple volition of THE SUPREME ETERNAL!



*A Sketch of a Paraphrase on our Lord's Prayer, humbly
submitted to the Public.*

OUR FATHER—our good and gracious Father!—thou permittest, nay teachest us, to address Thee by that affectionate—by that endearing appellation. How great the privilege!—how comfortable the condescension! With humble confidence, therefore, and with cordial—with filial affection, we look up to Thee! and grasping not only our kindred and our kind, but the whole universe, we address Thee jointly and in their behalf, not as mine only, but as Thou hast taught us, as *Our Father*—WHICH ART IN HEAVEN! who art necessarily, and eternally existing in heaven,—in regions of purity—of peaceful serenity—of intellectual light—of universal love! Are we, then, *Thy* children—the children of so great a Father! Descended from Thee, are we too to exist eternally? Humbly imitating Thy glorious perfections, teach us, O Heavenly Father, to think—to speak—and to act as becomes the offspring of so high a Parent; and whilst here in our minority, unable to enjoy, and unworthy to possess the inheritance we may hereafter through thy mercy attain,—O grant, that we may now anxiously cultivate those dispositions which qualify, and pursue those paths that may lead us finally home to Thee, Our Father who art in Heaven:—HALLOWED BE THY NAME,—thy great and holy Name! Ever, and by all be it mentioned with humble, and with hallowed lips; and by whatever appellation, or designation,—by whatever figure or form, we conceive of Thee, or presume to express thy nature or thy name, still be Thou hallowed—still be our minds impressed with awful reverence,

and our souls with grateful love. We, therefore, with prostrate hearts, and with pure affections, bend at the throne of grace, before Thee Our Father, which art in heaven and on earth Supreme!—adoring Thee in all thy ways, works, and dispensations, both in thy natural and in thy moral worlds, whether we at present consider them as adverse or prosperous;—and praying that, **THY KINGDOM COME**,—thy blessed kingdom of universal charity, purity, holiness, and boundless love,—we humbly, yet ardently pray—that it may come among us;—that thy spiritual kingdom may, in its most Pure Light, Truth, and Simplicity, be established in every heart;—innocence, alas! is not there to support it, but O stretch forth thy merciful arm; cleanse us from sin; and build it on humility, sincerity, obedience, and love:—and when established—oh! let not the depravity of our nature,—the wild gusts of wayward passions, nor the malice and machinations of the devil, of the flesh, or of the world, disturb the intellectual harmony, nor derange or subvert the divine œconomy of thy heavenly kingdom. But if the full tide of sin and corruptions should repel the Celestial Light!—should sin grieve, or as it were chase away Thy Holy Spirit! and prevent the establishment of thy blessed kingdom—change, graciously vouchsafe to change,—O Thou great Ocean of goodness and mercy! the polluted streams of our evil habits and affections, into torrents of contrition and of love! that our souls, through time, and in eternity, may be expanded, and sweetly poured forth, towards Thee—the first—the inexhaustible Fountain of all Good! For this happy purpose, **THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN**,—thy blessed Will, thy righteous Laws, which Thou hast been pleased to write in every heart, in such characters, as even the blackness of sin cannot wholly obliterate,
—thy

—thy blessed Will, which, in the divine purity and simplicity of its own native light, shines forth fully, clearly, and most graciously revealed in the Gospel of Peace, O may it more universally be done on earth, and IN our earthly or human nature, purified and sanctified by being taken into thy glorified humanity! even with those pure and elevated affections, with which it is done by the pure saints and angels in heaven. For that purpose, O Thou great Principle of most pure, holy, and divine Light! be pleased to shine on thy Word and Will as revealed in Thy Sacred Volume!—and may the Divine Light be so powerfully impressed, and thence reflected from every mind, that both we and many others may thereby be led into the paths of everlasting peace; and may the ineffable blessedness of those who do thy Will on earth, be loudly proclaimed, and powerfully transfused from heart to heart;—till the holy ardour, zeal, or sacred flame, becoming universal,—it may transform human into divine;—and mortals, by obeying thy will on earth, be charmed with the supreme *Beauty of Holiness*, and cultivating more and more every pure and pious affection, and delightful intercourse, they feel the transcendent blessedness of cleaving to Thee, the Eternal Rock of Ages! and taste, by sweet anticipation, a goodly measure of the joys of immortality, in doing thy Will on earth, as it is in heaven! GIVE US THIS DAY OUR DAILY BREAD;—day by day, O most bounteous Being!—this day, O liberal Father, do we beseech Thee to bestow upon us such a portion of the bread of life, even thy pardoning, restraining, and assisting grace! and of the true spiritual understanding and comfort of thy Holy Scriptures!—as may nourish up our souls to the enjoyment of an eternal existence in thy more immediate, and more glorious presence in heaven!—and we likewise look up to Thee, for the bread which

Thou

Thou hast made necessary for the comfort and nourishment of these our frail bodies. We see, daily, the uncertainty, and the very great vicissitudes of all worldly things; and we are convinced that it is our duty and our interest continually to look up to Thee! praying that Thou wouldest continue to open thy liberal hand,—to feed us with convenient food,—and that we may receive it with thankfulness and moderation;—AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. We presume not, O Heavenly Father! we presume not to solicit *Thee* to pardon *our* offences, unless we, from our hearts, first forgive *all* those who have any way injured or offended *us*;—for we cannot expect that Thou, the Omniscient GOD,—the purest, justest, most equitable and most merciful of all Beings, wilt pardon our constant and highly aggravated offences against Thee, our Holy Maker and best Benefactor; when we, sinful creatures! dependent on Thee, and on each other, will not freely forgive those who accidentally, or even wilfully have done us even the greatest, most frequent, and most cruel wrongs:—fill us therefore with meekness, charity, and brotherly love: and shed abroad in our hearts, a spirit of gentleness, of forbearance, and of universal benevolence;—teaching us, not only truly to forgive, but sincerely to pray for, *all* who have trespassed against us, persecuted, or spitefully used us;—and even to do all the real good that we possibly can to both their body and their soul.—Then, O merciful Father! then shall we look up to Thee, praying with humble confidence, and with cordial assurance, that Thou wilt forgive *our* debts and trespasses, as *we* heartily have forgiven *all* those who have slandered, hurt, robbed, or in any other way trespassed against *us*. AND LEAVE US NOT IN TEMPTATION,—Leave us not to the evil one,—BUT DELIVER US FROM EVIL,
—guide

—guide and defend us, O most gracious Father!—suffer us not to be led into temptations beyond our strength, and when unassisted by thy grace to resist, or to conquer. We pray not that we may never be led into,—but that we may never be left by Thee! when we are under temptations. For this is a state of trial and of discipline, of perpetual combat or warfare; and it is not the indolent that is honoured, but the conqueror that is crowned. O keep us on every occasion, under the perpetual and powerful influences of thy Holy Spirit; for the implacable malice, and the exceeding subtilty of the devil, that evil one who continually day and night goeth about like a roaring lion seeking whom he may devour,—and the frailty and utter depravity of our own hearts and nature, will lead us powerfully, yea irresistibly, into all manner of dangerous,—yea, of fatal temptations;—and the sinfulness of the world, and the mighty influence of custom or of bad habits, will entangle us more and more inextricably therein;—but Thou, O Father Omnipotent! defend us by thine almighty power—restrain us by thy saving grace—and deliver us from evil!—from those evils, those temptations, and those sins—that most commonly, most strongly, most easily, and most fatally beset us. In our own strength we are very weak,—in our own greatest security utterly defenceless;—draw us therefore, Almighty Jehovah! oh draw us with the cords of thy love, from our ourselves—unto Thee—into thy pure, holy, and happy Kingdom of Light, Life, and Love!—O deliver us from the sinful vanity of self-sufficiency—into the omnipotent and compassionate arms of thy mercy;—there to be subdued from the bondage of self-will, and of self or any other created dependance;—there to be fashioned after thy glorious image:—and, O may the divine impression, like Thyself, be permanent;—O cloath us with humility,—

gird

gird us with constant watchfulness;—and from hearts burning with gratitude and love, may the sweet incense of unfeigned devotion ever rise, pure and acceptable, to thine eternal throne! Thus shall we not be led into finally fatal temptations;—thus shall we be delivered from all eventual evil;—thus shall we rejoice, thus shall we exult in Thee, Jehovah—Jesus—the Counsellor, the Comforter, the mighty Lord, the Prince of Peace, the everlasting Father!—FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY,—thine is the absolute, the universal, and the eternal Kingdom of Light, Holiness, and Love!—Thine the power omnipotent and uncontrollable;—and to Thee solely, and ultimately, shall redound all honour and praise,—yea, ineffable and transcendent glory! Knowing, then most merciful GOD! that Thou canst,—we faithfully and cordially trust that Thou wilt—hear and answer these prayers and petitions, by Thee with wisdom and condescension taught,—and by us with humble thankfulness adopted. To Thee, therefore, Our Father which art in Heaven!—to Thee, mysterious Three in Unity,—to Thee, the incomprehensible, the ever-operating, the Supreme First Cause! be ascribed by all things animate and inanimate—by all systems and worlds, visible and invisible—by all ranks and orders of beings and intelligences, from the first and highest thrones and purest intelligences, in the highest heaven—to the meanest and minutest insect and atom in the last scale and lowest depths of creation;—to THEE, the great Alpha and Omega—the first and the last—the beginning, support, and end of all things,—to Thee *alone* be for ever ascribed all adoration, might, majesty, dominion, thanksgiving, praise, and hallelujahs. And when this all-comprehending and all-prevailing prayer, which hath so long, and so universally been offered up to Thine eternal

Throne,

Throne, shall have been fully answered, and the great purposes for which it was graciously communicated at length completely fulfilled,—it may return and melt into the Divine Mind from whence it issued,—(that Thou, O GOD! may be all in all!)—saying, “Father of Heaven eternal!—into thy bosom receive thy Messenger;—for hallowed is thy Name;—thy Kingdom being now come, thy Will is done in earth, as it is in heaven!—the Bread of Life is now discerned to be learning and doing thy will, as it is revealed in the Sacred Scriptures! and that bread is received with gladness;—wilful sin and trespassing are no more;—no more do temptations lead fatally astray;—but, delivered from all natural, moral, and eventual evils,—THY Kingdom is now become universal;---THY Power and thy Goodness confessed supreme! ---and THY Glory transcendent---FOR EVER AND EVER! AMEN.”

 *Dr. Graham wishes not to make any temporal advantage of any spiritual matter. He therefore gives permission, and desires, for the benefit of the souls and of the bodies of mankind, that any one who pleases may reprint this Pamphlet in the English or in any other language; and for the sake of spreading it more universally, it may be printed on a coarse paper and a smaller type, and sold for only Sixpence;---or thousands of them may be given away by rich Christian persons.*

F I N I S.

